



BHAGAVAD GITA

CHAPTER 1

ARJUNA VISHADA YOGA

(The Yoga of the Despondency of Arjuna)

47 Verses

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Introduction



Introduction to Srimad Bhagavat Gita

- Gita is part of Mahabharata consisting of 18 chapters and 700 verses.

a)

3 Basic Principles

- I am responsible for my life.
- Alone to alone, all alone is life.
- One should lift ones lower self by the higher self.
- Chapter 6.

- Faith in God to boost self confidence.
- Real god is the inner strength within oneself.

- Life of Values.
- Virtues, ethics, moral.
- Psychological Hygiene important.
- Value is Dharma.

b)

3 lifestyles

Karma Yoga

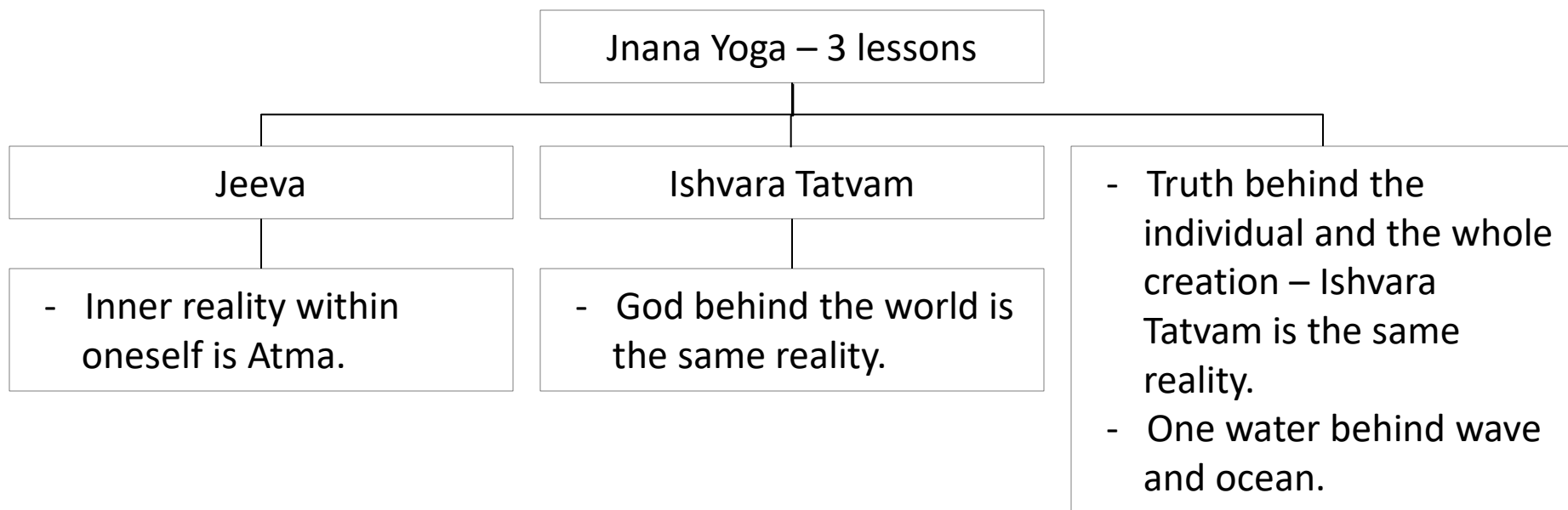
- Activity
- Contribution to family, society, world.

Upasana Yoga

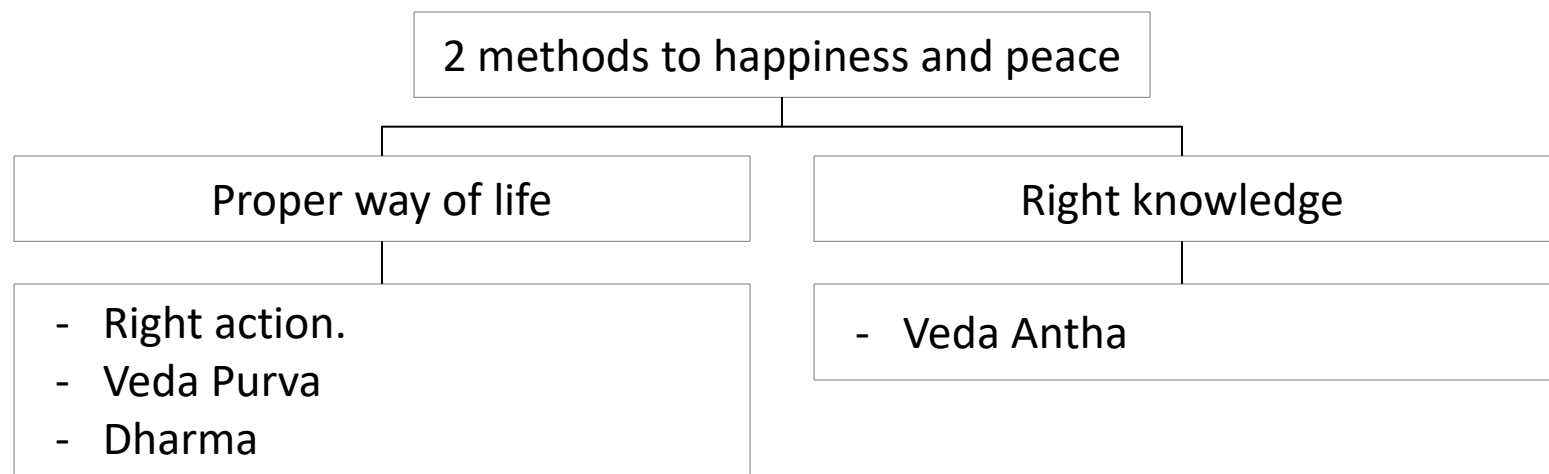
- Re-orientation to self enquiry.

Jnana Yoga

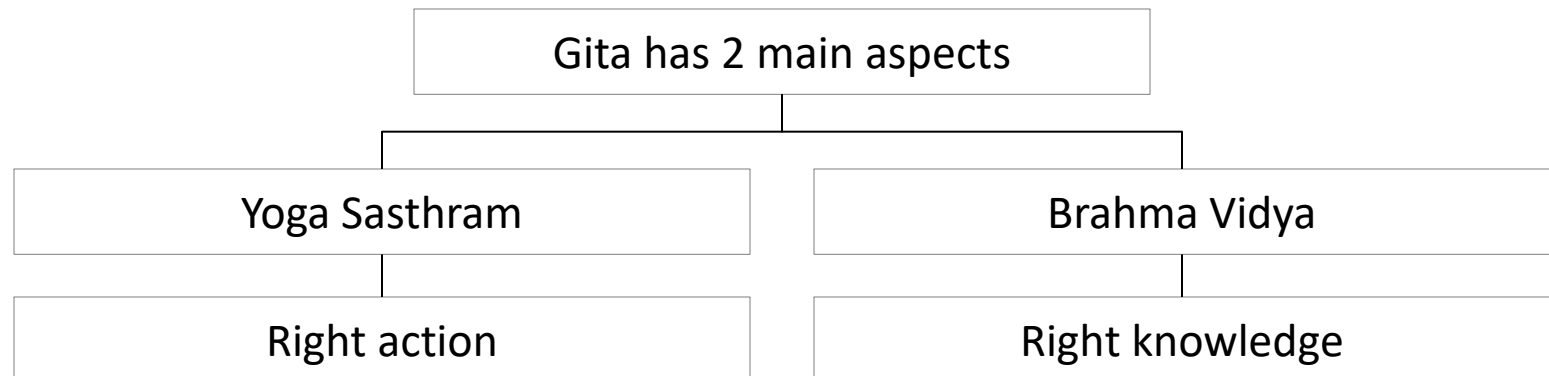
- Atma Vichara



- After successful study we get Poornatvam, fulfillment and attain Moksha.
- This is Sara of Gita.
- One Atma appears as Jiva, Jagat, Ishvara. It does not become three.
- Teaching is a dialogue between Arjuna and Krishna. Arjuna raises several doubts before assimilation of knowledge.
- Story is the indirect method of prescribing the qualifications of a teacher (srotriya Brahma Nishta) and the taught (surrender).
- Human beings look upon peace and happiness as the destination to be attained in the future.
- Vedas declare that peace and happiness are the natural state of mind available all the time.
- How to discover that?



- When ones life is governed by Dharma and Jnanam, then peace and happiness becomes ones natural state.
- Emotional slavery is one of the big obstacles in following Dharmic life.
- Learn to handle your emotional personality, keep your discriminative power bright and active and follow a proper way of life.
- Then you will discover peace and happiness as a natural state of mind.
- Arjuna in the battle field is overwhelmed by emotion and looses his discriminative power, loosing sight of proper action and knowledge.



Background of 1st Chapter :

- Mahabaratha war between the Pandavas and Kauravas took place on the holy plain of Kurukshetra.
- After the failure of Krishnas peace mission to hastinapura, there was no other alternative for the Pandavas to engage in war for their rightful share of the kingdom.
- Pandavas war dharmic, Kauravas were Adharmic.
- Sama, Dhana, bedha are non-violent methods, tried first and failed.
- At that time war is dharma.
- Arjuna had Dharma in mind in the beginning of the war, but slowly he becomes a slave to emotional attachment of his kith and kin.
- Because of his misplaced attachment, he preaches Ahimsa in the wrong place, where Himsa is his duty.
- Lord Krishna corrects his vision.



Verse 1 to 47



Verse 1 :

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे
समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव
किमकुर्वत सञ्जय ॥ १-१ ॥

dhṛtarāṣṭra uvāca
dharmākṣētrē kurukṣētrē
samavētā yuyutsavaḥ ।
māmakāḥ pāṇḍavāścaiva
kimakurvata sañjaya ||1.1||

Dhrtarastra said : O Sanjaya! What did my people and Pandavas do after having assembled in the holy land of Kuruksetra, eager to fight the battle?

Dhrtarashtra asks Sanjaya :

- Oh Sanjaya, gathered in Kurukshetra, the field of religious activities, what my sons and those of Pandu are doing?
- Sanjaya defines the arrays of soldiers in the battle from verse 2 – 20.

Verse 2 :

सञ्जय उवाच ।
दृष्ट्वा तु पाण्डवानीकं
व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य
राजा वचनमब्रवीत् ॥ १-२ ॥

sañjaya uvāca
dṛṣṭvā tu pāṇḍavānīkaṃ
vyūḍhaṃ duryōdhanastadā |
ācāryam upasaṅgamyā
rājā vacanam abravīt || 1.2 ||

Sanjaya said : Having seen the army of the Pandavas drawn up in battle array, King Duryodhana then approached his teacher (Drona) and spoke these words.

- King Duryodhana examined his army and that of Pandavas.
- He became diffident because he knew his action was Adharmic.

Verse 3 :

पश्यैतां पाण्डुपुत्राणाम्
आचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण
तव शिष्येण धीमता ॥ १-३ ॥

paśyaitāṃ pāṇḍuputrāṇām
ācārya mahatīm camūm |
vyūḍhāṃ drupadaputrēṇa
tava śiṣyēṇa dhīmatā || 1.3 ||

Behold, O Teacher! This mighty army of the sons of Pandu arrayed by the son of Drupada, thy wise disciple.

- **Duryodhana told Drona, the teacher :**
“Pandavas are arrayed to kill you.”
- Then he gives list of powerful warriors of Pandu’s Army in Verse 4, 5, 6.

Verse 4, 5, 6 :

अत्र शूरा महेष्वासाः
भीमार्जुनसमा युधि ।
युयुधानो विराटश्च
द्रुपदश्च महारथः ॥ १-४ ॥

atra śūrā maheṣvāsāḥ
bhīmāṛjunasamā yudhi |
yuyudhāno virāṭaśca
drupadaśca mahārathaḥ ||4||

Here are heroes, mighty archers like Yuyudhana, Virata and Drupada, who are equal in battle to Bhima and Arjuna, each commanding eleven thousand archers.

धृष्टकेतुश्चेकितानः
काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च
शैब्यश्च नरपुङ्गवः ॥ १-५ ॥

dhṛṣṭaketuścekitānaḥ
kāśirājaśca vīryavān |
purujit kuntibhojaśca
śaibyaśca narapuṅgavaḥ ||5||

Dhrstaketu, Cekitana, and the valiant king of Kasi, Purujit and Kuntibhoja and Saibya, the best of men.

युधामन्युश्च विक्रान्तः
उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च
सर्व एव महारथाः ॥ १-६ ॥

yudhāmanyuśca vikrāntaḥ
uttamaujāśca vīryavān |
saubhadrō draupadēyāśca
sarva ēva mahārathāḥ ||6||

The strong Yudhamanyu and the brave Uttamauja, the son of Subhadra and the sons of Draupadi, all of them, divisional commanders.

- Names of great warriors listed.

Verse 7 :

अस्माकं तु विशिष्टा ये
तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य
संज्ञार्थं तान्ब्रवीमि ते ॥ १-७ ॥

asmākaṃ tu viśiṣṭā yē
tānnibōdha dvijōttama |
nāyakā mama sainyasya
saṃjñārthaṃ tān bravāmi tē ||7||

Know also, O best among the twice-born, the names of those who are the most distinguished amongst ourselves, the leaders of my army; these I name to thee for thy information.

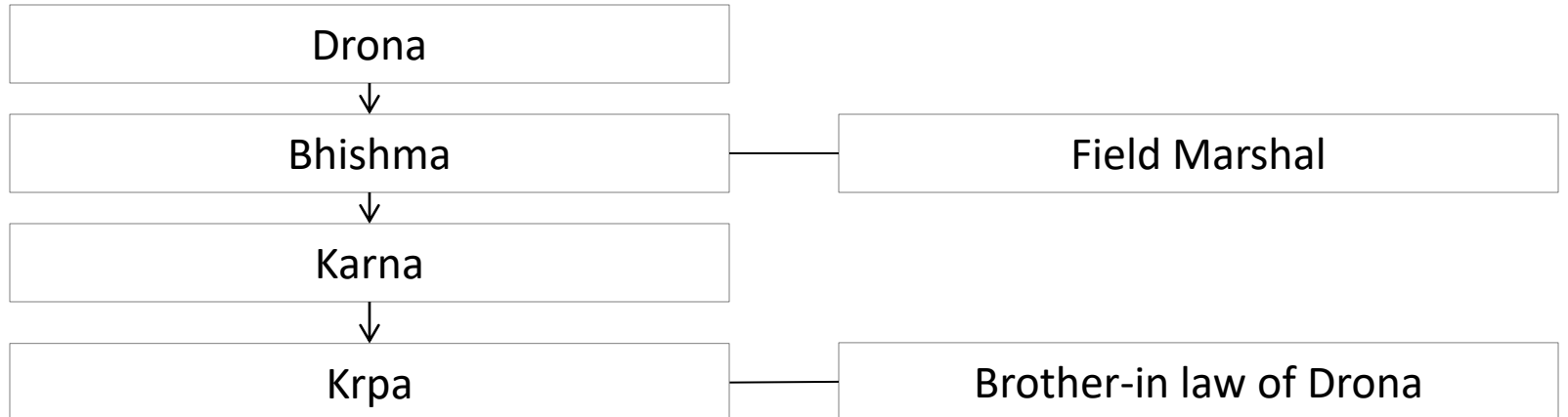
- Duryadhana addressed Drona as Dvijottama, the twice born, Brahmin.
- I will enumerate the warriors on our side.

Verse 8 :

भवान्भीष्मश्च कर्णश्च
कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च
सौमदत्तिस्तथैव च ॥ १-८ ॥

bhavān bhīṣmaśca karṇaśca
kṛpaśca samitiñjayaḥ |
aśvatthāmā vikarṇaśca
saumadattistathaiva ca ||8||

Yourself and bhisma, and karna and also Krpa, the victorious in war; Asvatthama, Vikarna and so also Bhurisarava, the son of Somadatta.



Verse 9 :

अन्ये च बहवः शूराः
मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः
सर्वे युद्धविशारदाः ॥ १-९ ॥

anyē ca bahavaḥ śūrāḥ
madarthē tyaktajīvitāḥ |
nānāśastrapraharaṇāḥ
sarvē yuddhaviśārādāḥ ||9||

And many other heroes, who are determined to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle.

- Many other heroes also ready to lay down lives for my sake.

Verse 10 :

अपर्याप्तं तदस्माकं
बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां
बलं भीमाभिरक्षितम् ॥ १-१० ॥

aparyāptaṁ tadasmākaṁ
balaṁ bhīṣmābhirakṣitam |
paryāptaṁ tvidamētēṣāṁ
balaṁ bhīmābhirakṣitam ||10||

This army of ours, defended by Bhishma is insufficient, whereas, that army of theirs defended by Bhima is sufficient. [or] This army of ours protected by Bhishma is unlimited, whereas, that army of theirs protected by Bhima is limited.

- Duryodhanas army was very big in number and quality.
- He felt Pandavas army was compact and well disciplined.
- This is because of the support of Bhagawan.

Verse 11 :

अयनेषु च सर्वेषु
यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु
भवन्तः सर्व एव हि ॥ १-११ ॥

ayanēṣu ca sarvēṣu
yathābhāgam avasthitāḥ |
bhīṣmam evābhirakṣantu
bhavantaḥ sarva ēva hi ||11||

Therefore, do you all, stationed in your respective positions in the several divisions of the army, protect Bhishma alone.

- He tells his Guru to take all precaution to protect his grand father Bhishma.

Verse 12 :

तस्य सञ्जनयन्हर्षं
कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः
शङ्खं दध्मौ प्रतापवान् ॥ १-१२ ॥

tasya sañjanayan harṣaṁ
kuruvṛddhaḥ pitāmahaḥ |
siṁhanādaṁ vinadyōccaiḥ
śaṅkhaṁ dadhmau pratāpavān ||12||

His glorious grandsire (Bhisma), the oldest of the Kauravas, in order to cheer Duryodhana, now sounded aloud a lion's roar and blew his conch.

- In order to generate confidence in Duryodhana, Bhishmacharya sounded a huge roar like a lion.
- Lion roars and other animals don't know the direction and they land up in front of the lion itself.
- Bhishma sounded the conch to announce the start of the war.

Verse 13 :

ततः शङ्खाश्च भेर्यश्च
पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त
स शब्दस्तुमुलोऽभवत् ॥ १-१३ ॥

tataḥ śaṅkhāśca bhēryaśca
paṇavānakagōmukhāḥ |
sahasaivābhyahanyanta
sa śabdastumulō'bhavat ||13||

Then (following Bhishma), conches and kettle-drums, tabors, drums and cow-horns blared forth quite suddenly and the sound was tremendous.

- Following Bhishma's, conchs, kettle drums, tabors, trumpets, cow horns blared forth from Kaurava side, and the noise was tremendous.

Verse 14 :

ततः श्वेतैर्हयैर्युक्ते
महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव
दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४ ॥

tataḥ śvētairhayairyuktē
mahati syandanē sthitau |
mādhavaḥ pāṇḍavaścaiva
divyau śaṅkhau pradadhmatuḥ ||1.14||

Then, also Madhava and the son of Pandu, seated in their magnificent chariot yoked with white horses, blew their divine conches.

- Madhava and Pandava in white horses blew their divine conchs with furious noise.

- Lord Krishna and Arjuna are occupying a huge Chariot, driven by white horses, specially gifted by Devas.
- Krishnas Conch – Pancha Janya.
- Arjunas Conch – Devadattam.

Katho Example :

a) Chariot :

- Body.

b) White Horses :

- Sense organs which make us move from place to place are Satvic in nature, spiritually oriented, well regulated.

c) Reins :

- Mind.

d) Master :

- Jivatma – which rides in the Chariot – Arjuna.

e) Driver :

- Intellect – who decides the destination and path of travel.
- Human intellect limited, takes help of Krishna, the Lord.

Verse 15 :

पाञ्चजन्यं हृषीकेशः
देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं
भीमकर्मा वृकोदरः ॥ १-१५ ॥

pāñcajanyaṁ hr̥ṣīkēśaḥ
dēvadattaṁ dhanañjayaḥ |
pauṇḍraṁ dadhmau mahāśaṅkhaṁ
bhīmakarmā vṛkōdaraḥ || 1.15 ||

Hrsikesa blew the Panchajanya and Dhananjaya (Arjuna) blew the Devadatta and Vrkodara (Bhima), the doer of terrible deeds, blew the great conch, named Paundra.

- Panchajanya was blown by Hrishikesha, Lord Krishna (Lord of senses and mind).
- Dhananjaya – Arjuna (Conqueror of wealth) blows devadatta.
- Vrikodara – blew great conch Paundra.

Verse 16 :

अनन्तविजयं राजा
कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च
सुघोषमणिपुष्पकौ ॥ १-१६ ॥

anantavijayaṁ rājā
kuntīputrō yudhiṣṭhiraḥ |
nakulaḥ sahadēvaśca
sughōṣamaṇipuṣpakau || 1.16 ||

King Yudhisthira, the son of Kunti, blew the Anantavijaya; Nakula and Sahadeva blew the Sughosa and the Manipuspaka.

	Conch – Name
King Yudhistira	Anantavijaya
Nakula	Sughosha
Sahadeva	Manipushpaka

Verse 17 :

काश्यश्च परमेष्वासः
 शिखण्डी च महारथः ।
 धृष्टद्युम्नो विराटश्च
 सात्यकिश्चापराजितः ॥ १-१७ ॥

**kāśyaśca paramēṣvāsaḥ
 śikhaṇḍī ca mahārathaḥ |
 dhṛṣṭadyumnō virāṭaśca
 sātyakiścāparājitaḥ || 1.17 ||**

The king of Kasi, an excellent archer, Sikhandi, the mighty commander of eleven thousand archers, Dhrstadyumna and Virata and Satyaki, the unconquered;

- Ruler of Kasi – Archer.
- Sikhandi – Chariot Warrior.
- Dhrshtadyumna – Can't be encountered by Anybody.
- Virata Satyaki – Invincible.
- All blow conchs.

Verse 18 :

द्रुपदो द्रौपदेयाश्च
सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः
शङ्खान्दध्मुः पृथक्पृथक् ॥ १-१८ ॥

drupadō draupadēyāśca
sarvaśaḥ pṛthivīpatē |
saubhadraśca mahābāhuḥ
śaṅkhān dadhmuḥ pṛthak pṛthak || 1.18 ||

Oh king! The king of Kasi who is the wielder of a big bow, the great warrior Sikhandi, Dhrstadyumna, the king of Virata, the unsurpassed Satyaki, king Drupada, the sons of Draupadi, and the mighty Abhimanyu who is the son of Subhadra blew the conches distinctly from all directions.

- Drupadis sons
 - Subhadra's sons
- } Also blow conchs

Verse 19 :

स घोषो धार्तराष्ट्राणां
हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव
तुमुलोऽभ्यनुनादयन् ॥ १-१९ ॥

sa ghōṣō dhārtarāṣṭrāṇām
hṛdayāni vyadārayat |
nabhaśca pṛthivīm caiva
tumulō vyanunādayan || 1.19 ||

That tumultuous sound rent the hearts of (the people of) Dhrtarastra's party and made both heaven and earth reverberate.

- Pandavas were confident and the uproar penetrates the hearts of Kauravas, because of their guilty conscience.
- When we lead a life of Dharma, we are by the side of Bagavan.
- Dharma is the real security and wealth.

Verse 20 :

अथ व्यवस्थितान्दृष्ट्वा
धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते
धनुरुद्यम्य पाण्डवः ॥ १-२० ॥
हृषीकेशं तदा वाक्यम्
इदमाह महीपते ।

atha vyavasthitān dṛṣṭvā
dhārtarāṣṭrān kapidhvajaḥ ।
pravṛttē śastrasampātē
dhanurudyamya pāṇḍavaḥ ॥ 20 ॥
hṛṣīkēśaṁ tadā vākyam
idam āha mahīpatē ॥

Then, seeing the people of Dhrtarastra's party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Pandu, whose ensign was a monkey, took up his bow and said these words to Krsna (Hrsikesa), O Lord of the earth!

- Fighting was about to begin.
- Arjunas flag bears the picture of Hanuman.
- Hanuman is a Chiranjeevi and he is supposed to be present in the battle field in an invisible form.
- Hanuman is said to have listened to the Bhagavad – Gita and written a commentary called – Hanumath Paisasa Bashyam – Paisasa – means invisible spirit.
- Arjuna lifted his bow to indicate that he is not yet ready to fight and started talking to his Sarathy Krishna.

Verse 21 – 27 :

- Arjuna beholds the venerable ones.

Verse 21 & 22 :

अर्जुन उवाच ।
सेनयोरुभयोर्मध्ये
रथं स्थापय मेऽच्युत ॥ १-२१ ॥
यावदेतान्निरीक्षेऽहं
योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यम्
अस्मिन् रणसमुद्यमे ॥ १-२२ ॥

arjuna uvāca
Senayor ubhayor madhye
ratham stapaya me'chyuta || 1.21 ||
yāvadētānnirīkṣē'haṁ
yōddhukāmānavasthitān |
kairmayā saha yōddhavyam
asmin raṇasamudyamē || 1.22 ||

Arjuna said : In the midst of the two armies, place my chariot, O Achyuta, that I may behold those who stand here desirous of fighting and, on the eve of this battle, let me know with whom I must fight.

Verse 21 :

Arjuna says :

- Please place my Chariot, O'Achyuta between the 2 Armies.
- Achyuta – one who never fails, Chyuthi – to fall. In life hold Achyuta, Lord, who never fails.

Verse 22 :

- I want to look at people with whom I have to fight.

Verse 23 :

योत्स्यमानानवेक्षेऽहं
य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धेः
प्रियचिकीर्षवः ॥ १-२३ ॥

yōtsyamānān avēkṣē'ham
ya ētē'tra samāgatāḥ |
dhārtarāṣṭrasya durbuddhēh
yuddhē priyacikīrṣavaḥ || 1.23 ||

For, I desire to observe those who are assembled here for the fight, wishing to please, in battle, the evil-minded sons of Dhrtarastra.

- Arjuna wants to see those supporting evil minded son of Dhrtarashtra, one who has committed Panchamaha Pathakam.
 - a) Burning property of others.
 - b) Poisoning others.
 - c) Attacking others who have no weapons.
 - d) Taking away others wife, property.
- The punishment for these crimes is death.
- Verse is very important to show Arjuna understood what is Dharma – Adharma.
- There should be no emotional attachment overpowering an individual.
- Soon Arjunas intellect is going to be clouded by attachment.
- When emotion clouds rational thinking, Samsara beings.

Verse 24 & 25:

सञ्जय उवाच ।
एवमुक्तो हृषीकेशः
गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये
स्थापयित्वा रथोत्तमम् ॥ १-२४ ॥

sañjaya uvāca
ēvamuktō hr̥ṣīkēśah
guḍākēśēna bhārata |
sēnayōrubhayōrmadhyē
sthāpayitvā rathōttamam ||1.24||

Sanjaya said : Thus, addressed by Gudakesa, O Bharata (here meaning Dhrtarastra), Hrsikesa, having stationed the best of chariots between the two armies...

भीष्मद्रोणप्रमुखतः
सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्
समवेतान्कुरुनिति ॥ १-२५ ॥

bhīṣmadrōṇapramukhataḥ
sarvēṣāṃ ca mahīkṣitām |
uvāca pārtha paśyaitān
samavētān kurūniti ||1.25||

In front of Bhishma and Drona, and all the rulers of the earth, the Lord said, “O Partha, behold these Kurusa gathered together.

- Lord Krishna places the Chariot in front of Bhishma and Drona and not in front of Duryodhana.

- If he had placed the Chariot before Duryodhana, war would have started and there would have been no Gita teaching.
- Gudakesha – alert person, not a slave of Rajo or Tamo Guna.
- If a person has Rajo guna, he will have restless mind and with Tamo Guna – a wandering mind.
- Such a mind can't be a learning mind.
- One who is not enslaved by Rajo, Tamo is called Gudakesha.

Verse 26 :

तत्रापश्यत्स्थितान्पार्थः
पितृनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्
पुत्रान्पौत्रान्सखींस्तथा ॥ १-२६ ॥

tatrāpaśyat sthitān pārthaḥ
pitṛnatha pitāmahān |
ācāryān mātulān bhrātṛn
putrān pautrān sakhīmstathā || 1.26 ||

Then, Partha saw stationed there in both the armies, fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends too.

- Arjuna beheld in the armies, paternal uncles, grand fathers, teachers, maternal uncles, cousins, sons, grandsons, friends, father-in law, and benefactors.
- Arjuna remembers his Childhood days as he grew up among them.

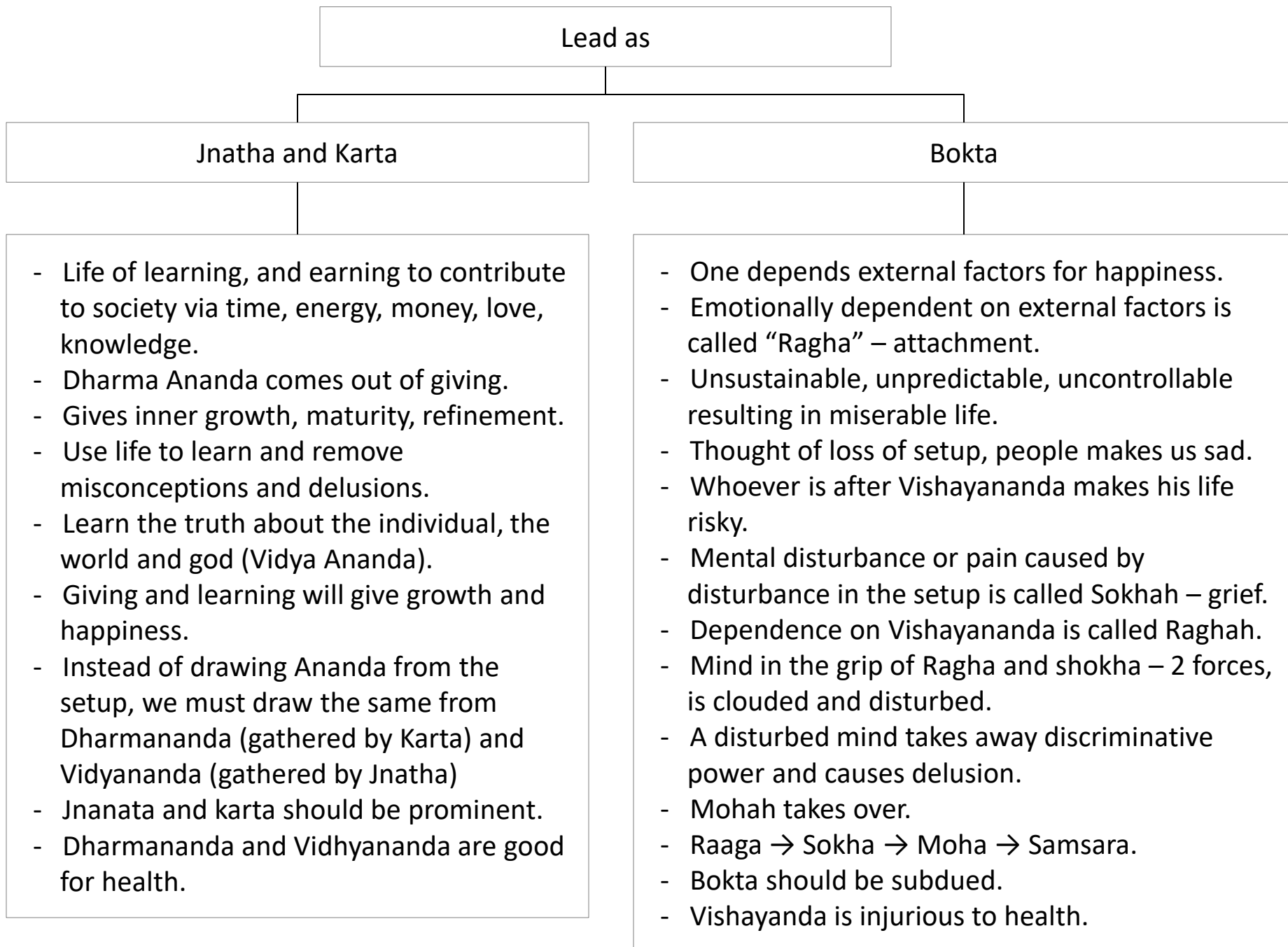
Verse 27 :

श्वशुरान्सुहृदश्चैव
सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः
सर्वान्बन्धूनवस्थितान् ॥ १-२७ ॥
कृपया परयाविष्ट
विषीदन्निदमब्रवीत् ॥ १-२८ ॥

śvaśurān suhṛdaścaiva
sēnayōrubhayōrapi |
tān samīkṣya sa kauntēyaḥ
sarvān bandhūnavasthitān || 1.27 ||
kṛpayā parayāviṣṭah
viṣīdannidam abravīt || 1.28 ||

(he saw) Fathers-in-law and friends also in both the armies. Then the son of Kunti, seeing all these kinsmen thus standing arrayed, spoke thus sorrowfully, filled with deep pity.

- Crisis brews in the mind of Arjuna.
- He becomes a victim to change of attitude.
- Strong hearted – Softhearted.
- Manliness – Effiminancy.
- Arjuna looses discrimination which is born out of ignorance, the gateway to fall and degradation of man.
- How to lead our life?



- When Arjuna saw dear and near, he forgot his Dharma because he was very much attached to them.
- His intense Ragha – leads to Sokha – and Moha.

Verse 26 – 28 :

- Arjuna coming under the power of Ragha – intense attachment, Samsara.
- Attachment towards them makes him sorrowful.

Love	Attachment
<ul style="list-style-type: none"> - Makes one give and help - Intellect clear 	<ul style="list-style-type: none"> - I loose sense of discrimination. - Clouding of intellect. - Grief comes with attachment.

Verses 28 – 30 : Arjuna Conflict

Verse 28 :

अर्जुन उवाच ।
दृष्ट्वेमं स्वजनं कृष्ण
युयुत्सुं समुपस्थितम् ॥ १-२८ ॥

arjuna uvāca |
dṛṣṭvēmaṃ svajanaṃ kṛṣṇa
yuyutsuṃ samupasthitam || 1.28 ||

Arjuna said : Seeing these my kinsmen, O Krsna, arrayed, eager to fight...

- Until now Arjuna looked upon the Kauravas as Dharmic people.
- When attachment overpowered him, he changes the word from Adharmic to Svajanam, my own people.
- These 2 layers can't exist together, hence there is friction in the mind.
- This internal division in ones personality weakens the person.
- So Arjuna seeks Lord Krishnas support.

Verse 29 & 30 :

सीदन्ति मम गात्राणि
मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे
रोमहर्षश्च जायते ॥ १-२९ ॥

**sīdanti mama gātrāṇi
mukhaṃ ca pariśuṣyati |
vēpathuśca śarīrē mē
rōmaharṣaśca jāyatē || 1.29||**

My limbs fail and my mouth is parched, my body quivers and my hair stands on end...

गाण्डीवं स्रंसते हस्तत
त्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं
भ्रमतीव च मे मनः ॥ १-३० ॥

**gāṇḍīvaṃ straṃsatē hastāt
tvakcaiva paridahyatē |
na ca śaknōmyavasthātum
bhrāmatīva ca mē manaḥ || 1.30||**

The Gandiva-bow slips from my hand and my skin burns all over; I am also unable to stand and my mind is whirling round, as it were....

Shankara :

- Arjuna faced the wrong notion of Ahamkara and Mamakara.
- Arjuna thinks that some people belong to him and he belongs to some people, aham Yesham – Mama Yethe.

Fact :

- All of us belong to the Lord.
- Only thing that belongs to me is god.

Arjuna Falacy : Verses 31 – 46

Verse 31 to 35 :

निमित्तानि च पश्यामि
विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि
हत्वा स्वजनमाहवे ॥ १-३१ ॥

**nimittāni ca paśyāmi
viparītāni kēśava |
na ca śreyo'nupaśyāmi
hatvā khajanamāhave || 1.31 ||**

And I see adverse omens, O Kesava. Nor do I see any good, in killing my kinsmen in battle...

न काङ्क्षे विजयं कृष्ण
न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द
किं भोगैर्जीवितेन वा ॥ १-३२ ॥

**na kāṅkṣe vijayaṁ kṛṣṇā
na ca rājyaṁ sukhāni ca |
kiṁ nō rājyēna gōvinda
kiṁ bhōgairjīvitēna vā || 1.32 ||**

For, I desire not victory, O Krsna, nor kingdom, nor pleasures. Of what avail is dominion to us, O Govinda?
Of what avail are pleasures or even life itself?...

येषामर्थे काङ्क्षितं नः
राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे
प्राणांस्त्यक्त्वा धनानि च ॥ १-३३ ॥

yēṣāmarthē kāṅkṣitaṁ nah
rājyaṁ bhōgāḥ sukhāni ca |
ta imē'vasthitā yuddhē
prāṇāṁstyaktvā dhanāni ca || 1.33 ||

They, for whose sake we desire kingdom, enjoyment and pleasures, stand here in battle, having renounced life and wealth...

आचार्याः पितरः पुत्राः
तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः
श्यालाः सम्बन्धिनस्तथा ॥ १-३४ ॥

ācāryāḥ pitarāḥ putrāḥ
tathaiva ca pitāmahāḥ |
mātulāha śvaśurāḥ pautrāḥ
śyālāḥ sambandhinastathā || 1.34 ||

Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives...

एतान्न हन्तुमिच्छामि
घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य
हेतोः किं नु महीकृते ॥ १-३५ ॥

ētān na hantum icchāmi
ghnatō'pi madhusūdana |
api trailōkyarājyasya
hētōḥ kiṁ nu mahīkṛtē || 1.35 ||

These, I do not wish to kill, though they may kill me, O Madhusudana, even for the sake of domination over the three worlds; how much less for the sake of the earth.

- Arjuna takes a strong stand, he will not kill – not even for the domination of 3 worlds.

Verse 36 :

निहत्य धार्तराष्ट्रान्नः
का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्
हत्वैतानाततायिनः ॥ १-३६ ॥

**nihatya dhārtarāṣṭrān naḥ
kā prītiḥ syājjanārdana |
pāpamēvaśrayēd asmān
hatvaitān ātatāyinaḥ || 1.36 ||**

Killing these sons of Dhrtarastra, what pleasure can be ours, O Janardana? Sin alone will be our gain by killing these felons.

- Janardana – Name of Sri Krishna – A person who is worshipped by people for prosperity and emancipation.
- Kshatriya is a person who should protect Dharmic people from Adharmic people.
- Shatat Trayate iti Shatriya.
- Saama – Compromise.
- Dhana – give Dana.
- Danda – Violent method.
- Atatayinah – person who has committed Panchamaha Papams.
- Killing a criminal will not produce Papam for the killer.

Verse 37 :

तस्मान्नाह्मा वयं हन्तुं
धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा
सुखिनः स्याम माधव ॥ १-३७ ॥

tasmānnarhā vayaṁ hantum
dhārtarāṣṭrān svabāndhavān |
svajanaṁ hi kathaṁ hatvā
sukhinaḥ syāma mādharma || 1.37 ||

Therefore, we shall not kill sons of Dhrtarastra, our relatives; for how can we be happy by killing our own people, O Madhava?

- Due to delusion (Mohah), Arjuna thinks he will incur Papa by killing them.
- Running away from Dharma Yudham is Papam for Arjuna.
- For Arjuna – Attachment to relations has become important.
- Arjuna confused between Dharma and Adharma.
- He thinks he is very clear now, and says I do not want to kill my own people, hence will not fight.
- Lord Krishna has not opened his mouth because Arjuna has not asked for his advice.
- Only if somebody is prepared to listen to you, then only, you should give your advice.

Verse 38 :

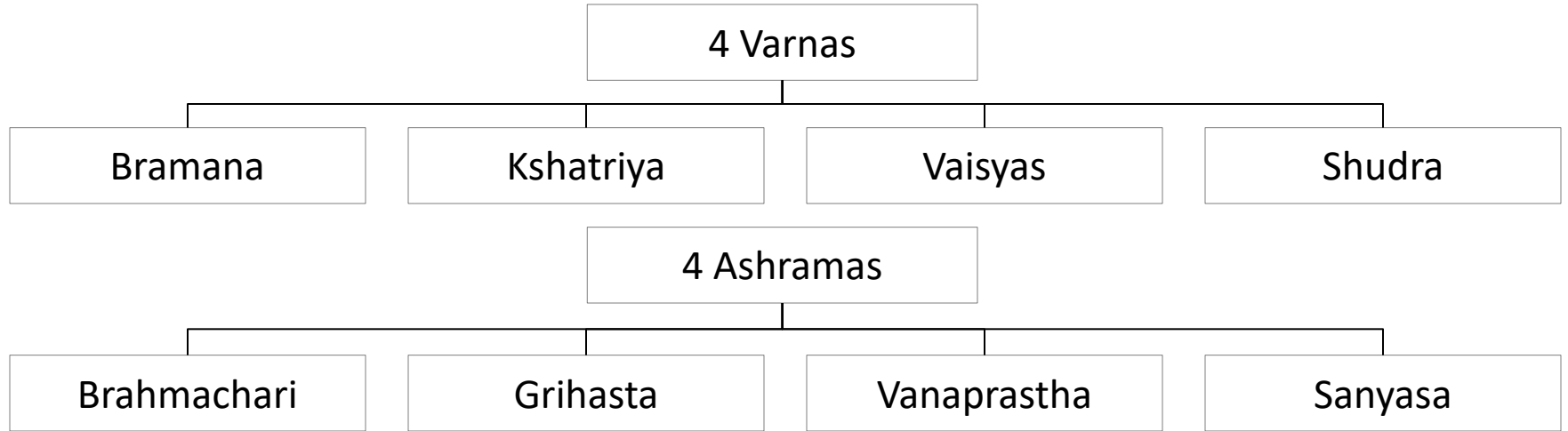
यद्यप्येते न पश्यन्ति
लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं
मित्रद्रोहे च पातकम् ॥ १-३८ ॥

yadyapyētē na paśyanti
lōbhōpahatacētasah |
kulakṣayakṛtaṁ dōṣaṁ
mitradrōhē ca pātakam || 1.38 ||

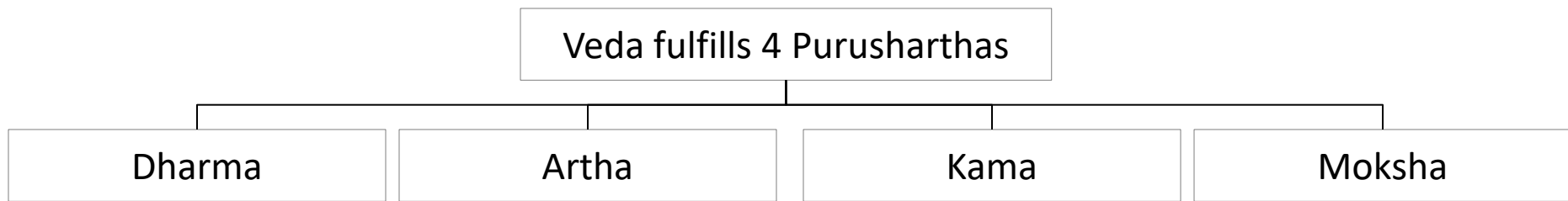
Though these, with their intelligence clouded by greed, see no evil in the destruction of the families in the society and no sin in their cruelty to friends...

Negate effects of War :

- Vedic society – based on Varna – Ashrama Vyavastha.



- Every Vedic individual will have identity and designation.
- Once one's identity is known, Veda prescribes life style from womb to tomb.
- This lifestyle is called Swadharma and it takes care of the individual, family, community, society, cosmic setup.



- When person does not follow the well designed scheme, there will be confusion in the society called Sangarah – ill health, disharmony even at ecological level.
- There will be no peace and happiness at micro and macro level.
- Kulam, is more important than the individual.
- Vedic women play an important role through 3 qualities.
 - a) Love – for every member of the family which makes them stick together.
 - b) Kshama = Infinite patience to withstand the challenges for the unity of the family.
 - c) Tendency to sacrifice the individual ambition for the family well being – voluntarily.
- This type of women is called Kulastree or Girhani – A mature women.

Arjuna Asks :

- The Kauravas are afflicted by greed and their intellect is affected. They are not able to see the evils of war.
- Why can't we see the evils or Dosham of the war and change our approach?

Verse 39, 40, 41 :

कथं न ज्ञेयमस्माभिः
पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं
प्रपश्यद्भिर्जनार्दन ॥ १-३९ ॥

katham na jñēyamasmaḥ
pāpād asmānnivartitum |
kulakṣayakṛtaṁ dōṣaṁ
prapaśyadbhirjanārdana || 1.39 ||

Why should not we, who clearly see evil in the destruction of the family units, learn to turn away from this sin, O Janardana?

कुलक्षये प्रणश्यन्ति
कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नम्
अधर्मोऽभिभवत्युत ॥ १-४० ॥

kulakṣayē praṇaśyanti
kuladharmāḥ sanātanāḥ |
dharmē naṣṭe kulaṁ kṛtsnam
adharmō'bhibhavatyuta || 40 ||

In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety indeed overcomes the whole family.

अधर्माभिभवात्कृष्ण
प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय
जायते वर्णसङ्करः ॥ १-४१ ॥

adharmābhibhavāt kṛṣṇa
praduśyanti kulastriyaḥ |
strīṣu duṣṭāsu vārṣṇēya
jāyatē varṇasaṅkaraḥ || 41 ||

By the prevalence of impiety, O Kṛṣṇa, the women of the family become corrupt; and women being corrupted, O descendent of the Vṛṣṇi clan, there arises intermingling of castes (varṇasankara).

- Only a Grihasta can do Panchamaha yagya.
- Pitru Yagya is an offering.
- Marriage in Vedic period to do Panchamaha yagya and achieve Moksha, whether compatible or not.
- When Varna Ashrama Vyavastha goes away, they become immature and society falls.

Verse 42 to 47 :

सङ्करो नरकायैव
कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां
लुप्तपिण्डोदकक्रियाः ॥ १-४२ ॥

saṅkarō narakāyaiva
kulaghnānām kulasya ca |
patanti pitarō hyēṣām
luptapiṇḍōdakakriyāḥ || 1.42 ||

Confusion of caste leads the slayer of the family to hell; for their forefathers fall, deprived of the offerings of pinda (rice ball) and water (libations).

दोषैरेतैः कुलघ्नानां
वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः
कुलधर्माश्च शाश्वताः ॥ १-४३ ॥

dōṣairētaiḥ kulaghnānām
varṇasaṅkarakārakaiḥ |
utsādyantē jātidharmāḥ
kuladharmāśca śāśvatāḥ || 1.43 ||

By these evil deeds of the destroyers of the family, which cause confusion of castes, the eternal religious rites of the caste and the family are destroyed.

उत्सन्नकुलधर्माणां
मनुष्याणां जनार्दन ।
नरके नियतं वासः
भवतीत्यनुशुश्रुम ॥ १-४४ ॥

utsannakuladharmāṇām
manuṣyāṇām janārdana ।
narakē niyataṁ vāsaḥ
bhavatītyanuśuśruma || 1.44 ||

We have heard, O Janardana, that it is inevitable for those men, in whose families the religious practices have been destroyed, to dwell in hell for a unknown period of time.

अहो बत महत्पापं
कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन
हन्तुं स्वजनमुद्यताः ॥ १-४५ ॥

ahō bata mahat pāpaṁ
kartuṁ vyavasitā vayam ।
yad rājyasukhalōbhēna
hantuṁ svajanam udyatāḥ || 1.45 ||

Alas! We are involved in a great sin, in that we are prepared to kill our kinsmen, from greed for the pleasures of the kingdom.

यदि मामप्रतीकारम्
अशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युः
तन्मे क्षेमतरं भवेत् ॥ १-४६ ॥

yadi māmapratīkāram
aśastraṁ śastrapāṇayaḥ ।
dhārtarāṣṭrā raṇē hanyuh
tanmē kṣēmatarāṁ bhavēt || 1.46 ||

If the sons of Dhrtarastra, weapons in hand, slay me in battle, unresisting and unarmed, that would be better for me.

सञ्जय उवाच ।
एवमुक्त्वार्जुनः सञ्छे
रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं
शोकसंविग्नमानसः ॥ १-४७ ॥

sañjaya uvāca |
ēvamuktvā'rjunaḥ saṅkhyē
rathōpastha upāviśat |
visṛjya saśaraṁ cāpaṁ
śōkasaṁvignamānasaḥ || 1. 47 ||

Sanjaya said : Having thus spoken in the midst of the battlefield, Arjuna sat down on the seat of the chariot, casting away his bow and arrow, with a mind distressed with sorrow.

- Arjuna drops his weapon and decides to go back. Arjuna does not want to kill anybody.
- Sarva karma Parityaga – gives up his duty.



Summary



Summary – Chapter 1 (47 Verses)



Summary

Chapter 1

a) Bhagavad Gita is Moksha Shastra. Mukti means freedom from the bondage called Samsara.

b) What is Samsara?

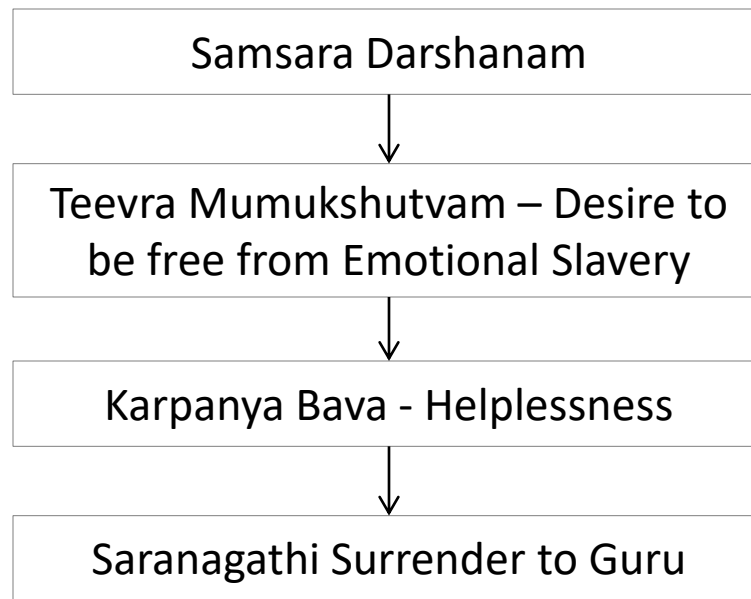
- Emotional slavery is Samsara not mere presence of emotions.
- Emotional Slavery affects us in 2 ways.
- It affects immediately by Shattering us.
- The continuous disturbance affects the physical body and thinking power.
- If emotions do not take control of us, mind becomes our instrument.
- Emotional immunity becomes our emotional health called Moksha.

c) Stages of Samsara :

- i. Discover the fact that I am emotionally weak – Samsara.
- ii. Have intense desire to treat the same, Teevra Mumukshutvam.

iii. Karpanya Bava or Dainya Bava :

- Realise I can't do self medication, I am helpless.
 - Human can only change object of dependence, not become free.
- iv. Surrender to Guru – “Saranagathi”.
 - Guru is strong person, Mukta Purusha.



d) Teaching in 17 Chapters.

- 2nd Chapter and 18th Chapter contain the Gita Sara.